The Spirit thinks not; yet thinking not, he thinks. For the energy that dwelt in thinking cannot cease, because it is everlasting. —*Brihad Aranyaka Upanishad*

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"YOURS TILL DEATH AND AFTER, H.P.B."

SUCH has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1874, in the City of New York, I first met H.P.B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she

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NOTE.—This article by Mr. Judge, first published in *Lucifer* for June, 1891, has been reprinted several times in THEOSOPHY.

responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H.P.B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the centre of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until some one shall produce in the writing of H.P.B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H.P.B., there stands a fact we all might imitate—devotion absolute to her Master. "It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

In 1888 she wrote to me privately:

> Well, my *only* friend, you ought to know better. Look into my life and try to realize it—in its outer course at least, as the rest is

> hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then—good bye! * * * Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal but ambitious—Theosophists. The former are greater in numbers than you may think, and *they prevailed,* as you in *America will prevail,* if you only remain staunch to the Master's programme and true to yourselves. And last night I saw ∴ and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness.

Such she ever was; devoted to Theosophy and the Society organized to carry out a programme embracing the world in its scope. Willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends but would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene,* knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgement. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:

> When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theo-

sophical ideas—however labelled—it is not bad. We are not working merely that people may call themselves *Theosophists,* but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view.

H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity."

WILLIAM Q. JUDGE, F.T.S.

H.P.B.'S "PHENOMENA"

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.

—WILLIAM Q. JUDGE

THE CHRISTIAN SCHEME

PAGAN ROOTS: *Destruction of Sources*

THE science of religion," wrote Max Müller in 1860, "is only just beginning. . . . During the last fifty years the authentic documents of the most important religions in the world *have been recovered in a most unexpected and almost miraculous manner.*[1] We have now before us the Canonical books of Buddhism; the *Zend-Avesta* of Zoroaster is no longer a sealed book; and the hymns of the *Rig-Veda* have revealed a state of religions anterior to the first beginnings of that mythology which in Homer and Hesiod stands before us as a mouldering ruin."

In their insatiable desire to extend the dominion of blind faith, the early architects of Christian theology had been forced to conceal, as much as it was possible, the true sources of the same. To this end they are said to have burned or otherwise destroyed all the original manuscripts on the *Kabala,* magic, and occult sciences upon which they could lay their hands. They ignorantly supposed that the most dangerous writings of this class had perished with the last Gnostic; but some day they may discover their mistake. Other authentic

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NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

[1] One of the most surprising facts that have come under our observation, is that students of profound research should not couple the frequent recurrence of these "unexpected and almost miraculous" discoveries of important documents, at the most opportune moments, with a premeditated design. Is it so strange that the custodians of "Pagan" lore, seeing that the proper moment had arrived, should cause the needed document, book, or relic to fall as if by accident in the right man's way? Geological surveyors and explorers even as competent as Humboldt and Tschuddi, have not discovered the hidden mines from which the Peruvian Incas dug their treasure, although the latter confesses that the present degenerate Indians have the secret. In 1839, Perring, the archæologist, proposed to the sheik of an Arab village two purses of gold, if he helped him to discover the entrance to the hidden passage leading to the sepulchral chambers in the North Pyramid of Doshoor. But though his men were out of employment and half-starved, the sheik proudly refused to "sell the secret of the dead," promising to show it *gratis,* when *the time would come for it.* Is it, then, impossible that in some other regions of the earth are guarded the remains of that glorious literature of the past, which was the fruit of its majestic civilization? What is there so surprising in the idea? Who knows but that as the Christian Church has unconsciously begotten free thought by reaction against her own cruelty, rapacity, and dogmatism, the public mind may be glad to follow the lead of the Orientalists, away from Jerusalem and towards Ellora; and that then much more will be discovered that is now hidden?

and as important documents will perhaps reäppear in a "most unexpected and almost miraculous manner."

There are strange traditions current in various parts of the East—on Mount Athos and in the Desert of Nitria, for instance—among certain monks, and with learned Rabbis in Palestine, who pass their lives in commenting upon the *Talmud*. They say that not all the rolls and manuscripts, reported in history to have been burned by Cæsar, by the Christian mob, in 389, and by the Arab General Amru, perished as it is commonly believed; and the story they tell is the following: At the time of the contest for the throne, in 51 B.C., between Cleopatra and her brother Dionysius Ptolemy, the Bruckion, which contained over seven hundred thousand rolls, all bound in wood and *fire-proof* parchment, was undergoing repairs, and a great portion of the original manuscripts, considered among the most precious, and which were not duplicated, were stored away in the house of one of the librarians. As the fire which consumed the rest was but the result of accident, no precautions had been taken at the time. But they add, that several hours passed between the burning of the fleet, set on fire by Cæsar's order, and the moment when the first buildings situated near the harbor caught fire in their turn; and that all the librarians, aided by several hundred slaves attached to the museum, succeeded in saving the most precious of the rolls. So perfect and solid was the fabric of the parchment, that while in some rolls the inner pages and the wood-binding were reduced to ashes, of others the parchment binding remained unscorched. These particulars were all written out in Greek, Latin, and the Chaldeo-Syriac dialect, by a learned youth named Theodas, one of the scribes employed in the museum. One of these manuscripts is alleged to be preserved till now in a Greek convent; and the person who narrated the tradition to us had seen it himself. He said that many more will see it and learn where to look for important documents, when a certain prophecy will be fulfilled; adding, that most of these works could be found in Tartary and India.[2] The monk showed us a copy

[2] An after-thought has made us fancy that we can understand what is meant by the following sentences of *Moses of Chorenè*: "The ancient Asiatics," says he, "five centuries before our era—and especially the Hindus, the Persians, and the Chaldeans, had in their possession a quantity of historical and scientific books. These works were partially borrowed, partially translated in the Greek language, mostly since the Ptolemies had established the Alexandrian library and encouraged the writers by their liberalities, so that the Greek language became the deposit of all the sciences" ("History of Armenia"). Therefore, the greater part of the literature included in the 700,000 volumes of the Alexandrian Library was due to India, and her next neighbors.

of the original, which, of course, we could read but poorly, as we claim but little erudition in the matter of dead languages. But we were so particularly struck by the vivid and picturesque translation of the holy father, that we perfectly remember some curious paragraphs, which run, as far as we can recall them, as follows:—"When the Queen of the Sun (Cleopatra) was brought back to the half-ruined city, after the fire had devoured the *Glory of the World;* and when she saw the mountains of books—or rolls—covering the half-consumed steps of the *estrada;* and when she perceived that the inside was gone and the indestructible covers alone remained, she wept in rage and fury, and cursed the meanness of her fathers who had grudged the cost of the real Pergamos for the inside as well as the outside of the precious rolls." Further, our author, Theodas, indulges in a joke at the expense of the queen for believing that nearly all the library was burned; when, in fact, hundreds and thousands of the choicest books were safely stored in his own house and those of other scribes, librarians, students, and philosophers.

No more do sundry very learned Copts scattered all over the East in Asia Minor, Egypt, and Palestine believe in the total destruction of the subsequent libraries. For instance, they say that out of the library of Attalus III of Pergamus, presented by Antony to Cleopatra, not a volume was destroyed. At that time, according to their assertions, from the moment that the Christians began to gain power in Alexandria—about the end of the fourth century—and Anatolius, Bishop of Laodicea, began to insult the national gods, the Pagan philosophers and learned theurgists adopted effective measures to preserve the repositories of their sacred learning. Theophilus, a bishop, who left behind him the reputation of a most rascally and mercenary villain, was accused by one named Antoninus, a famous theurgist and eminent scholar of occult science of Alexandria, with bribing the slaves of the Serapion to steal books which he sold to foreigners at great prices. History tells us how Theophilus had the best of the philosophers, in A.D. 389; and how his successor and nephew, the no less infamous Cyril, butchered Hypatia. Suidas gives us some details about Antoninus, whom he calls Antonius, and his eloquent friend Olympus, the defender of the Serapion. But history is far from being complete in the miserable remnants of books, which, crossing so many ages, have reached our own learned century; it fails to give the facts relating to the first five centuries of Christianity which are preserved in the numerous traditions current

in the East. Unauthenticated as these may appear, there is unquestionably in the heap of chaff much good grain. That these traditions are not oftener communicated to Europeans is not strange, when we consider how apt our travellers are to render themselves antagonistic to the natives by their skeptical bearing and, occasionally, dogmatic intolerance. When exceptional men like some archæologists, who knew how to win the confidence and even friendship of certain Arabs, are favored with precious documents, it is declared simply a "coincidence." And yet there are widespread traditions of the existence of certain subterranean and immense galleries, in the neighborhood of Ishmonia—the "petrified City," in which are stored numberless manuscripts and rolls. For no amount of money would the Arabs go near it. At night, they say, from the crevices of the desolate ruins, sunk deep in the unwatered sands of the desert, stream the rays from lights carried to and fro in the galleries by no human hands. The Afrites study the literature of the antediluvian ages, according to their belief, and the Djin learns from the magic rolls the lesson of the following day.

The *Encyclopedia Britannica,* in its article on Alexandria, says: "When the temple of Serapis was demolished . . . the valuable library was *pillaged* or destroyed; and *twenty* years afterwards[3] the *empty shelves* excited the regret . . . etc." But it does not state the subsequent fate of the *pillaged* books.

In rivalry of the fierce Mary-worshippers of the fourth century, the modern clerical persecutors of liberalism and "heresy" would willingly shut up all the heretics and their books in some modern Serapion and burn them alive.[4] The cause of this hatred is natural. Modern research has more than ever unveiled the secret. "Is not the worship of saints and angels now," said Bishop Newton, years ago, "in all respects the same that the worship of demons was in former times? The name only is different, the thing is identically the same . . . the very same temples, the very same images, which were once consecrated to Jupiter and the other demons are now consecrated to the Virgin Mary and other saints . . . the whole of Paganism is

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[3] Bonamy says in "Le Bibliotheque d'Alexandrie," quoting, we suppose, the Presbyter Orosius, who was an eye-witness, "*thirty* years later."

[4] Since the above was written, the spirit here described has been beautifully exemplified at Barcelona, Spain, where the Bishop Fray Joachim invited the local spiritualists to witness a formal burning of spiritual books. We find the account in a paper called "The Revelation," published at Alicante, which sensibly adds that the performance was "a caricature of the memorable epoch of the Inquisition."

converted and applied *to Popery.*"

Why not be impartial and add that "a good portion of it was adopted by Protestant religions also?"

Dreary and sad were the ways, and blood-covered the tortuous paths by which the world of the Christians was driven to embrace the Irenæan and Eusebian Christianity. And yet, unless we accept the views of the ancient Pagans, what claim has our generation to having solved any of the mysteries of the "kingdom of heaven?" What more does the most pious and learned of Christians know of the future destiny and progress of our immortal spirits than the heathen philosopher of old, or the modern "Pagan" beyond the Himalaya? Can he even boast that he knows as much, although he works in the full blaze of "divine" revelation? We have seen a Buddhist holding to the religion of his fathers, both in theory and practice; and, however blind may be his faith, however absurd his notions on some particular doctrinal points, later engraftings of an ambitious clergy, yet in practical works his Buddhism is far more Christ-like in deed and spirit than the average life of our Christian priests and ministers. The fact alone that his religion commands him to "honor his own faith, but never slander that of other people," is sufficient. It places the Buddhist lama immeasurably higher than any priest or clergyman who deems it his sacred duty to curse the "heathen" to his face, and sentence him and his religion to "eternal damnation." Christianity becomes every day more a religion of pure emotionalism. The doctrine of Buddha is entirely based on practical works. A general love of all beings, human and animal, is its nucleus. A man who knows that unless he toils for himself he has to starve, and understands that he has no scapegoat to carry the burden of his iniquities for him, is ten times as likely to become a better man than one who is taught that murder, theft, and profligacy can be washed in one instant as white as snow, if he but believes in a God who, to borrow an expression of Volney, "once took food upon earth, and is now himself the food of his people."

letters • questions • comment

Among many, and particularly among younger people, unrest seems to be the mood of the day. On the other hand there are those who take the position that, in light of the doctrine of Karma, what will be, will be. In other words, the philosophy seems to sanction the status quo. Is this view justified?

One evidence that Manas is not fully active in the race as a whole is demonstrated by the dominance of the desire principle. A consideration of the above question illuminates this aspect of the human condition. Man thinks what he wants to think—he justifies his point of view by marshaling facts or evidence to support it. Thus there are many who look at the problems of others as being of their own causing—man is to lie on the bed which he has made. Only *he* can learn the lesson, and interference by another will deprive him of the opportunity to see his errors for what they are and repair them. Thus reasons the advocate of non-interference or non-intervention.

Others, moved by strong feelings of brotherhood and compassion, urge doing whatever is possible to change conditions, but, finding it difficult to alter deep-seated attitudes, attempt instead to change physical surroundings.

In *The Key to Theosophy,* H. P. Blavatsky devotes an entire section to "Practical Theosophy." This should be studied carefully for an answer to the question. H.P.B. clearly advocates action as a part of one's duty to his fellow man. To humanity at large is due "full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth." While a Theosophical association is not to engage in political reforms, "as individuals, each [member] is left perfectly free to follow out his or her particular line of political thought and action, so long as this does not conflict with Theosophical principles or hurt the Theosophical Society." Furthermore:

> True evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in

> the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life.

As a guide, the principles to be applied so that well-directed efforts can be carried on are:

> Universal Unity and Causation; Human Solidarity; the Law of Karma; Reincarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.

At another time, writing in *Lucifer* on Theosophists and social service, H.P.B. notes that:

> The creeds of the churches fail to supply the *intellectual* light, and the true wisdom which are needed to make the practical philanthropy carried out, by the true and earnest followers of Christ, a *reality*. The "practical" people either go on "doing good" unintelligently, and thus often do harm instead; or appalled by the awful problem before them, and failing to find in their "churches" any clue, or a hope of solution, they retire from the battlefield and let themselves be drifted blindly by the current in which they happen to be born.

Mme. Blavatsky notes that some people criticize Theosophists for spending their time talking and writing, for intellectualizing instead of doing. To these she replies:

> It goes without saying, and needs no "declaration," that every member of the Society must be practically philanthropic if he be a theosophist at all; and our declared work is, in reality, more important and more efficacious than work in the every-day plane which bears more evident and immediate fruit, for the direct effect of an appreciation of theosophy is to make those charitable who were not so before. Theosophy creates the charity which afterwards, and of its own accord, makes itself manifest in works.

One idea propounded by H.P.B. which may at first reading seem astonishing is that "misery is not only endurable, but agreeable to many who endure it." This may seem contrary to the "reality" of the situation. However, it is to be noted that we often look back longingly to earlier, more difficult times and, while acknowledging that they had little in the way of possessions or advantages, say that

the enjoyment of small pleasures was greater and their appreciation keener than subsequently when conditions were externally better. And it is well to remember that "the ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge."

As for the idea that Theosophy endorses the status quo on the ground that working for change might interfere with the "Karma" of others—nothing could be further from the truth. H.P.B. labored for truly radical reforms. Her opposition to the status quo brought down on her head the condemnation of almost every sort of conventional authority. She struck at the roots of well-fed complacency and selfishness. She maintained, however, that only Theosophy could bring awareness of the actual *means* to the changes that so many long for. Her article, "Let Every Man Prove His Own Work," is the demonstration of this. William Q. Judge, in his article, "Cyclic Impression and Return and Our Evolution," also states the Theosophical position:

> Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. . . . But if these old doctrines are not taught to the race, you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble, and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the Theosophical philosophy is intended for.

It is certain that there is a great deal of good in us that does not know itself, and that a habit of union and competition brings people up and keeps them up to their highest point; that life would be twice or ten times life, if spent with wise and fruitful companions.

—RALPH WALDO EMERSON

TEACHING BY ANALOGY

INSTRUCTION by analogy is one of the commonest and most effective methods of teaching, and is employed continuously by sage and philosopher alike. All religious founders have resorted to its magic. Analogies are to be found everywhere in Nature, because the Universe is *one* and is governed by one Law. The dictionary defines *analogy* as "resemblance of properties or relations; similarity without identity." In this sense, analogy is very much like allegory—"the setting forth of a subject under the guise of some other subject; an extended simile with the comparative words left out, as a story to illustrate a truth." The apostle Paul used this method of instruction very often, as in the story of the two sons, the one by a bondmaid, the other by a freewoman. "Which things," he said, "are an allegory." (Gal. 4:22-4.) Is he here suggesting, by the use of the phrase "which things" (plural), that not only this story about the two sons, but also other events related in the Bible are to be interpreted allegorically?

The importance given in Theosophy to allegory, parable, simile, symbol, metaphor, correspondence, and analogy (all closely related terms), is seen in the following by H. P. Blavatsky:

> *Analogy* is the guiding law in Nature, the only Ariadne's thread that can lead us through the inextricable paths of her domain, toward her primal and final mysteries. (*S.D.* II, 153.)
>
> Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concentration follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. (*S.D.* I, 177.)

Paul employed metaphor, or analogy, when he spoke of sowing and reaping, using this commonplace farming experience which everyone understood, to suggest a higher meaning. Jesus' famous adage, "Whatsoever a man soweth, that shall he also reap," was not intended, evidently, to tell people something they already knew —that corn produces corn—but to convey the wider meaning that

the Law works similarly on higher planes also, on the planes of thought, feeling, motivation, and action. Thus, if a person thinks or acts evilly, he will get evil in return, and vice versa.

Moses, beyond doubt, was employing the Law of Correspondence and Analogy in the first chapter of Genesis when he told about the seven days of Creation. He used the well-known fact of successive days on earth to indicate how, in like manner, the Universe has *its* "Days" and "Nights," its alternating periods of activity and rest under the same Law. While analogous to the days and nights on earth, the universal scheme is, of course, quite different. Our days and nights are, on a general average, twelve hours each, whereas the Days and Nights of the Cosmos must be of enormous duration, embracing perhaps millions of years. According to Hindu chronology, one *Kalpa,* or Day of Brahma, is 4,320,000,000 years, and his Night is of equal length. And does not the psalmist say that "a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night"? (Ps. 90:4.)

Analogies are to be found in all Scriptures. In the *Brihad Aranyaka Upanishad,* the teacher describes what happens to the Soul immediately after death, and resorts to analogy to make the meaning clear:

> Then as a caterpillar when it comes to the end of a leaf, reaching forth to another foothold, draws itself over to it, so the soul, leaving the body, and putting off unwisdom, reaching another foothold there, draws itself over to it. As a worker in gold, taking an ornament, molds it to another form newer and fairer, so in truth the soul, leaving the body here, and putting off unwisdom, makes for itself another form newer and fairer: a form like the forms of departed souls, or of the seraphs, or of the gods, or of the creators, or of the Eternal, or of other beings.

Here, the Indian sage, Yajnavalkya, uses analogies—those of the caterpillar and the worker in gold—to clarify his teaching concerning the after-death states. There are vast differences, of course, between the movements of the soul and those of the caterpillar or the worker in gold, but there are also suggestive parallels which aid in understanding.

In *The Bhagavad-Gita,* Krishna, using analogy, says: "As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new." When it is seen, as in this simile, that the Soul, or

Reincarnating Ego, is as distinct from the body as each of us is distinct from the clothes we wear, the plausibility of reincarnation becomes evident; for one of the chief obstacles to acceptance of this doctrine is the ingrained belief, especially in Christian lands, that we *are* our bodies. Krishna here seeks to destroy this delusion by showing that the body is only a suit of clothes, a covering for the Soul, which, like any other garment that has become old and tattered, is discarded.

More than forty parables, which are the same as analogies and allegories, are ascribed to Jesus—the prodigal son, the lost sheep, new wine in old bottles, and many others. In the fifteenth chapter of the Gospel according to St. John, the apostle used the simile of the vineyard—the "husbandman," the "vine," and the "branches" —to clarify the difficult doctrine of the inseparableness of God and Man. When Philip, asked Jesus to "shew us the Father," Jesus replied: "I am *in* the Father, and the Father *in* me." Then he continued:

> I am the true vine, and my father is the husbandman.
>
> Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
>
> Now ye are clean through the word which I have spoken unto you.
>
> Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
>
> I am the vine; ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
>
> If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned. (John 15:1-7.)

While some pulpit-pounding preachers use these verses as threats of hellfire and damnation against recalcitrant "branches," against any and all who disavow allegiance to some organized church, students of universal symbology—whether Christian, Buddhist, or Hebrew—see in them less literal, though equally direful, warnings. For it is possible, according to Theosophy, to waste a whole incarnation. It is possible, by forgetting one's source in Spirit, to live a fruitless life as a "withered branch" from which nothing of lasting value is garnered by the Ego. What a waste! When all the while, by just a little discipline, and by reflecting, if only for a brief time each day,

upon the eternal verities of life, the requisite inner conditions of heart and mind have been established whereby the magnetic lifeblood of the Solar Heart could flow and nourish the whole being, morally, intellectually, psychically, and physically.

What, then, was Jesus trying to convey by this analogy? What did he mean when he said "abide in me" as the branch abides in the vine? He could hardly have been referring to either himself or his disciples as physical beings—for how can one person abide in another? More likely, he was trying, as was Krishna in the *Gita,* to help his disciples overcome the delusion that they *were* their bodies. He was trying to help them realize that they were essentially spiritual beings with powerful magnetic links that bound them to their *larger Selves,* and to help them understand that according to the strength of these links would be the fruitage of their labors.

Interpreted symbolically, the "husbandman" is the Spirit, or God, the Higher Self of every man; the "vine" is the Soul, the *Christos* (or Christ), which is the Reincarnating Ego; while the "branches" are the numberless bodies, or personalities, assumed by the Ego in its various incarnations. The personality, with name and form, is dependent upon the inner Ego for its intelligence, virtue, and strength of character, as the branch is dependent upon the vine for its life-sap. Yet, how few individuals are aware of this indissoluble bond that connects their hearts and minds with their Inner Divine Selves (Christ), and the latter with the Universal Spirit, or God!

The symbology of the husbandman, who is apparently *separate* from the vine and branches, though tending and nurturing them, is suggestive for another reason. In its arcana lies hidden one of the most difficult tenets of Esoteric Philosophy either to explain or to comprehend. Krishna poses the problem thus:

> All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them.

How is such a paradox to be resolved? Only, perhaps, through analogy, which awakens the higher Mind.

Just as Infinite Space, though container and sustainer of everything, is out of all relation to the finite things and beings in it, so, it is said, is the Absolute Deity, the "I AM THAT I AM," or the SELF. Although IT is the "rootless root" and sustainer of everything, both

in the Universe and in Man, IT (itself), like SPACE, remains forever unaffected, made neither greater nor less by anything that happens in IT. The Absolute Deity, says *The Secret Doctrine* (I, 14), "transcends the power of human conception, and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya, 'unthinkable and unspeakable'."

The tragedy is that, through centuries of mistranslation, the biblical terms Spirit, Lord, God, the Almighty, the Father, Elohim, etc., are all made to refer indifferently to THE SUPREME DEITY. This, according to Theosophy, is a fatal mistake. *Elohim* is a perfect example of the point in question, for the *Oxford Cyclopedic Concordance* (p. 147) states, under the term *God,* that "ELOHIM is a plural name. . . . It occurs more than 2500 times [in the Bible]" and yet it "is always rendered *God* in the English versions." This, obviously, only adds to the confusion. The translators have been misled. Like the seven *Prajapati* of Hinduism, the seven *Amshaspends* of Zoroastrianism, and the seven *Dhyan Chohans* of Theosophy, the *Elohim* of the Hebrew Bible are *seven* also. These seven "gods," which are the "seven Spirits" of Revelation, are called the "Builders" in *The Secret Doctrine,* and it is these who are the "creators," or evolvers, of the Universe.

The first verse of Chapter I in Genesis should read (as it does in some old editions of the Bible): "In the beginning the *Elohim* [not God] created the heaven and the earth." This also explains Genesis 3:22 which says: "And the LORD God said, Behold the man is become as one of us" (plural). Two old diagrams, one of the Jewish Kabalists, the other Brahmanic, depict the Supreme Deity (EN-SOPH, Hebrew; ADITI, Sanskrit) as a luminous Triangle or Sun separate and apart from the manifested Universe, only It's *rays* touching the earth—Itself, meanwhile, remaining unaffected and unchanged. "For I am the LORD, I change not." (Mal. 3:6.) How, then, can that which *changes not* create?

Another metaphor continually used throughout both the Old and the New Testament is that of "the Father," as representing the Lord or God. But following the rule of literalism, many people interpret such statements to mean that God and Man, even *physically* speaking, are very much alike, that their feelings and motivations are identical, and that the actions of the one are as those of the other. Some of the old Bibles actually printed a portrait of God, who was shown

as a kindly yet stern Man with a long beard—little different from the conventional pictures of the Patriarchs. But literal interpretation has many hazards. By pushing the father-God analogy to identity, serious difficulties arise—one of which is the inescapable question, Who is God's wife? For it is clear that for every father there must also be a mother.

Analogy, however, does not imply identity, but suggests that the same Law, operating on two different planes of existence, will produce effects *of like nature* on each—so that, correspondentially, they stand as related. And the similarities of the father-child relationship to that of God and Man are sufficient to extend our knowledge considerably, if only we think about them. The father, for example, is the seed from which the child springs, just as God, or the Higher Self, is undoubtedly the seed from which all things and beings spring. The father is supporter and protector of the child, just as Deity is the supporter and protector of the Universe. But where in this analogy is there justification for the widespread belief that an anthropomorphic being created the Universe and man out of nothing? Would it not be more reasonable to say that, just as the child is unfolded, or unwombed, from father-mother, or as the oak tree grows from the sexless acorn, so the Universe emanated, or evolved (*e,* out + *volvo,* roll) from the bi-sexual, or sexless, bosom of Deity? Such, at least, would be consistent with the teaching of Occult Science, with the cosmogonies of both Brahmanism and Buddhism, and even with the first five chapters of Genesis when read allegorically.

Literal interpretation leads to gaps in logic; what should be imagery becomes an image—as, for example, in the verse (Ps. 37: 34): "Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand." Can anyone be so literal as to contend that God possesses a *physical* hand? and that he uses this hand, as we would, to check a person who is falling? When the verse is read as metaphor, however, it suggests that a person may be upheld by some spiritual force or power *symbolized* by the "hand," the source of such power being the Higher Self, or the God within.

Again, in the 103rd Psalm, there is the statement that the LORD "forgiveth all thine iniquities," "healeth all thy diseases," and "pitieth them that fear him." This seems to imply, if taken literally, that these are *acts* of God—forgiving, healing, and pitying—in all

respects like the acts of men. But is it true that Deity is a *person* who acts in the same way men do? Is the spiritual support and comfort all of us sometimes feel an "act" of God in the sense that a father acts when he helps his child? Or might it be that the support is a *continuous and unvarying* spiritual force or quality inherent in all life—a force that manifests as help in our lives according to *our* needs and merits? Spiritual munificence in the Universe is unceasing, like the sunshine, while the benefits received from it by men are in the degree of *their* faithfulness—whether they create in themselves receptive conditions in attitude, thought, feeling, and motivation.

Extensions of meaning such as these show how analogy may be used as an Ariadne's thread to guide us through a maze of differing experiences—using the apparent simplicity of parable or the seeming non-sense of paradox—to the light of spiritual knowledge. Paul recognized this when he said (II Cor. 3:6): "The letter killeth, but the spirit giveth life."

Analogy, too, is the key that opens the Book of Nature. This is again stated in *The Secret Doctrine* (I, 604):

> From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.

The Learning Process

At first blush, knowledge seems to consist in the assimilation of something new, something which one did not know before. In reality, it is not at all a question of simple assimilation. Before assimilating man begins by "preparing" that which he is to assimilate, so that what he assimilates consists always of two elements: that which is given to him and that which he himself creates. Also it is a mistake to consider the object of knowledge as "existing by itself."

—Lev Shestov

THOUGHTS IN SOLITUDE

VIII

WHAT is known in the present day under the name of Theosophy, as has repeatedly been stated, is the primary truth which all the religions of the world alike have enshrined—it may be regarded as the kernel of which the religions have been the husks, and it would seem that in the development of this idea, and in the comparison of the objects aimed at by the various religions and by Theosophy, that we shall best realize the stupendous scope and importance of this divine hidden wisdom.

While some of the religions may have been more transparent husks than others through which the kernel of the wisdom of the ages might be dimly visioned, in other words, while some may contain vague hints of the wider horizon and the more transcendent heights of being, it may generally be stated without making invidious distinctions that the religions of the world as a rule have concerned themselves almost exclusively with the present earth life and the life lying immediately beyond. It is with the rewards and punishments of this state in the immediate future, and with the moral or virtuous thoughts and actions of the present life, which are supposed to be the means of meriting the former and of avoiding the latter, that the priesthoods and the teachers of religion have principally dealt. Indeed, so engrossed in the pursuit of worldly objects have the priesthoods of some religions become that the wider horizon has been completely lost by them.

While the quality of spirituality is but feebly developed in mankind, while the occupations and aims of this present earth life continue to absorb so very much the greater part of the energy of men, and while the intellectual development of those who have some dim perception of a higher state has still to achieve its period of blossom, the different religions adopted by the various races of men will continue to supply the required needs. But there are a few in each country who have risen above the prevailing level—the forerunners we take it of the mighty coming race, and their num-

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NOTE.—This article was first printed by Wm. Q. Judge in the *Path* for October, 1887.

bers are being daily added to—men of thought and feeling who through pain and inward struggle have emancipated themselves from the deadly bonds of superstition, and who have at the same time been too great hearted to fall into the still deadlier grip of the opposing faction that usurps the name of science, and that parades its little aims under the denial of all that is most sacred in humanity—men who by intense imaginative power have grasped and realized all that this life has to give, and have been forced to put it by as failing to satisfy their highest aspirations. For such men the Theosophic advent has been a true Eirenicon. No longer bounded by the dimly imaged heaven which superstitious ignorance stretched into eternity, all life now lies before the impartial student of nature in logical order. The law of absolute justice under the name of Karma, which follows with impartial reward or retribution every act, every word and every thought, is now recognized alike as satisfying the moral conscience of the religious man, and as extending over the whole horizon of man's nature the inevitable sequence of cause and effect which the scientists have shown to exist in the material world; while in marked contrast alike to the agnostic acceptance of annihilation, and to the diabolic theory of the arbitrary awardment of eternal bliss or eternal misery to the poor struggling mortals, who after a short life-time of seventy or eighty years are surely unlikely to be deserving of either, the picture is completed by the steady progress and evolution of the soul through the continually repeated vicissitudes of earthly life—alternated and relieved by the blissful dreams of heaven where the infinite variety of human character will through æons of time reap in subtle distinction that which is the due of each.

The objects of the Theosophical Society may be stated as twofold. Firstly to act as a counter movement alike to the decaying but still lingering superstitions, and still more to the rampant and growing materialism of the present day, and the best way to attain this first object is surely to give to the world such a system of thought as may help to explain the mysteries of life. Such a system as will at once satisfy man's logical requirements, his moral feeling of fitness, and his highest spiritual aspirations. And where will such a system be found as in the doctrines Theosophy teaches? The second and main object to which the first leads up, is to act as a guide to the pathway of deliverance by which man may escape from the alternating miseries of birth and death, and attain the one per-

manent state of Being. This is the great—the divine—secret—to be bound no longer in conditioned existence—to merge the manhood in the Godhead! To catch a glimpse of one of the thousand states of ecstatic being that lie in infinite gradation between us and that stupendous goal would blind us with excess of light. Surely then the only figure before the mind when whispering in worshiping awe of that ineffable state of being should be the kneeling angel with head bent low, and wings crossed before the face.

While a large and increasing number are likely to be influenced by the teachings of Theosophy towards more tolerant and wider views of life, the number of those who will feel impelled to attempt the great undertaking will not probably in this age of darkness be relatively large. But indeed it is not a matter of choice, the destiny of each guides unerringly in the path he is bound to tread, the good within drives and will drive in ways that we know not of. The deep depression or the cutting sorrow of former years may pass away, the torture may take a more subtle form, but while the wings are yet too weak to soar for long in the heavenly air, the detachment from earthly things is bound to bear its first fruits of pain, and the heart will still remain steadily crushed between the upper and the nether millstones. When the aimlessness of this life has made itself felt, to the exclusion of all other thought, to escape from its desolating curse must seem the one object worthy of accomplishment. The converging lines of Karma must doubtless have led those who feel impelled to scale the transcendent heights, compared with which the most soaring ambition of earthly life sinks into nothingness, but in weak-kneed moments to be thrust on such a path of greatness is felt to be a pathetic destiny, a forlorn hope, truly forlorn if the present life alone is regarded, but it is a forlorn hope that *has* to be led.

To realize with vivid distinctness the inanity of all earthly bliss, and yet to catch no refreshing glimpse of the beatific vision; to taste no strengthening sip of the heavenly Amrit, this is indeed a desolateness without any parallel in worldly life, it is the "indescribable vacuum" of the heart, so well pictured in an article in the June *Theosophist* entitled "Divine Heartache." But as the writer there goes on to describe in words which recall St. John of the Cross's "Obscure Night of the Soul" the apparent contraction of the heart is caused by the divine fire which is driving out its rheum and filthy moisture, and is but a prelude to the ultimate expansion.

St. Thomas à Kempis, also dwells on the trouble of mind the disciple must learn to bear, and points out that "to be in a state of great devotion and sweetness" is not advantageous "for it is not by these things that a true lover of virtue is known, nor doth the spiritual progress and perfection of a man consist in these things."

It is written, "He that hath put aside woman hath put aside the world" and this would seem to be the best illustration of that final detachment which is the prelude to the first step on the path to higher things. The different earthly desires from that of mere animal comfort up to the most ideal love, have all got characteristics that blend into each other, but earthly desire at every turn has to be fought and conquered, or put in other words it is a continual raising of the object of desire, either through the failure of realization or through the satiety that comes of realization. It may have required the experience of many incarnations to weed out of the heart the desire for wealth, for title, for power, for consideration among men, at each death of the body a step may have been gained, and the object of desire raised a degree in nobility, until its culmination is reached in the desire for the ideal union, the true marriage of the soul, to which the bodily union is but a subsidiary supplement. The intensity of a fruitless passion if kept undegraded by any acceptance of a lower love, if steadily nursed through a whole life-time as the one thing worthy of achievement, may have alchemical force enough to transmute this love into what it already resembles, the still loftier and purer love of the Universal Soul. "Woman" may have been "put aside" and the ideal union as a tangible reality in this life despaired of—in moments of enthusiasm the earthly love may appear totally eclipsed by the heavenly—but while lungs fit to breathe the heavenly ether are still undeveloped, descents have to be made to the lower air, the old hopes of love rise again in the breast though more faintly, and the old torture is gone through again.

But if the ultimate goal is steadily kept before the mind's eye, each pang that has been endured should have given added strength. The goad that drives each man to higher things is deep seated in his being, and must remain so through life until it ceases to be a goad at all by the conquest of the special desire against which it was directed, and if only we bear in mind that it is a matter of small moment whether or not we attain our earthly desires, and that the one thing important is to follow loyally what at the time seems to us

highest and worthiest—though that highest and worthiest ideal is ever moving upwards—periods of peace and satisfaction are bound to come at last, and we may repeat with Sidney—

Leave me, O Love, that reachest but to dust;
And thou my mind aspire to higher things;
Grow rich in that which never taketh rust;
Whatever fades but fading pleasure brings.

* * * * *

Then farewell World! thy uttermost I see
Eternal Love, maintain thy life in me!

PILGRIM

THE AESTHETIC DISCIPLINE

Poetry is the record of the best and happiest moments of the happiest and best minds. We are aware of evanescent visitations of thought and feeling sometimes associated with place or person, sometimes regarding our own mind alone, and always arising unforeseen and departing unbidden, but elevating and delightful beyond all expression: so that even in the desire and regret they leave, there cannot be but pleasure, participating as it does in the nature of its object. It is as it were the interpenetration of a diviner nature through our own; but its footsteps are like those of a wind over the sea, which the coming calm erases, and whose traces remain only, as on the wrinkled sand which paves it. These and corresponding conditions of being are experienced principally by those of the most delicate sensibility and the most enlarged imagination; and the state of mind produced by them is at war with every base desire. The enthusiasm of virtue, love, patriotism, and friendship, is essentially linked with such emotions; and whilst they last, self appears as what it is, an atom to a universe.

—PERCY BYSSHE SHELLEY

on the lookout

Homo Oeconomicus

Writing in 1893 in his *Ocean of Theosophy,* William Q. Judge called that time an "age of inquiry." Today, after seventy-five years, the questioning has become far more insistent. Prison directors are challenging the common practice of penology, psychiatrists are attacking present methods of treating the mentally ill, and youth throughout the world are rejecting the ways and beliefs of their parents. A good example of the depth of the questioning is found in a recent address by E. F. Schumacher, economic adviser to the British Coal Board. Mr. Schumacher condemns as anti-human the assumptions of economic science as now practiced. What makes his address especially interesting is that its argument is on philosophic grounds. Developing his contention, he said:

> What is Man?—Surely, the most relevant, the most practical question anyone can ask. Could it be, for instance, that our economic ills are due to a fragmentary, distorted, unwholesome and therefore unholy picture of man? The full picture includes not only what he is but what he could be and ought to be. It is not a picture that can be drawn by positivistic science alone. One of the fragmentary pictures of man is that of the current Religion of Economics. Man is there seen, primarily and essentially, as a consumption machine; the criterion of his worth is his so-called standard of life, meaning the amount of stuff he is managing to consume in a year. And since, collectively, his consumption depends upon his production, he is simultaneously seen as a producing machine; the criterion of his worth being his production, his productivity. The criteria of the worth of a whole society are the Gross National Product and its annual rate of growth.

Obligation to the Whole

Later, Mr. Schumacher said:

> It is the task of scientists to discover the laws of nature; of inventors to invent; of industrialists to set up and organize useful production; and of government to govern. But none of these activities, no matter how specialized, can be wholesome unless carried on by people who take full responsibility for their actions, being imbued with a fully developed sense of the sacredness of

> all existence. . . . It is absurd to claim absolute rights for anything contingent, be it science, power, or economic growth, and the inevitable result of absurdity is confusion. No way out of confusion exists, except by the patient and generous rebuilding of a true order of priorities, a true scale of values.

Gandhian Economist

Besides his work with the British Coal Board, Mr. Schumacher is making a strenuous effort to establish a "true order of priorities" in economic activity. As founder of the Intermediate Technology Development Group, a research body in London devoted to discovering the practical needs of farmers in the under-developed countries, he is doing all he can, as an economist, to show that high, labor-replacing technology is often the worst possible contribution to these lands which have a plentiful supply of workers, many of them unemployed. Mr. Schumacher is fundamentally Gandhian in his economic thinking, as his booklet, *Roots of Economic Growth,* published by the Gandhian Institute of Studies, Varanasi, India, makes plain.

Revolt against War and Nothingness

Meanwhile, in the area of national affairs, the editors of the *Atlantic* printed in their February issue a letter by Tolstoy in which the great Russian reformer counselled a young man to refuse military service, even if he had to die for it. "All just people," Tolstoy wrote, "must refuse to become soldiers." That the *Atlantic* chose to publish such an extreme expression of opposition to war at this time is indicative of the temper of the intellectual community, and of the youth of the nation.

Optimistic Sign

Psychologists are uniform in blaming parents and the adult culture for the rebellion of youth, of which many of them approve. Benjamin Wolmar, a professor at Long Island University, said last October in an interview that "the hippie movement is one of the optimistic signs of revolt against moral aimlessness." (*New York Times,* Oct. 19, 1967.) He continued:

> The new generation is rebelling against the nothingness breeding in the suburbs. I'm tired of wealthy people who give their children cars, but no moral values, coming to me and saying they don't know what's wrong with their youngsters. What's wrong is that the parents are leading hollow, empty, shallow lives and not giving their children anything to hold onto.

Against Classifying Defenseless People

At the annual meeting of the American Psychological Association, held in Washington, D.C., last October, Dr. Sidney Jourard, who teaches at the University of Florida, challenged established methods of treating the mentally ill. Too often they are pigeonholed as "sick." Classifying a person as mad may make him "behave in a mad way." But, Dr. Jourard said, "if we purge our minds of the idea that he is 'sick' and see him as just another person and invite him to tell you about his life, he accepts and becomes a human being again." Another speaker at this meeting, Dr. George Albee of Western Reserve University, said that the patients in public hospitals under the direction of psychiatrists receive little or no psychiatric care, "since a majority of psychiatrists find it more rewarding to concentrate on private practice." He concluded: "All of the poor people that are presently stashed away in the monstrosities we call state mental hospitals . . . would be better off, and society would be, too, if another kind of institution for them were found."

The Path of Science

So questions arise with redoubled energy, as the Karma of materialism and the pursuit of self-interest makes itself felt. "Widely branched is the faith and infinite are the objects of those who follow not this system"—the teaching of the higher self in man—says the *Gita,* and we see before us, in failing remedies and multiplying dilemmas, the practical confirmation of this truth. "Experiment and induction," wrote Mr. Judge in *Notes on the Gita,* "will confer a great deal of knowledge about the inferior nature of God and along that path the science of the West is treading." That this sort of knowledge is not enough is the discovery that remains to be made. So far, only urgent questions are heard, although they are moving closer and closer to the root problem—the spiritual nature and obligations of human beings. Another passage in *Notes on the Gita,* concerned with sacrifice, may be recognised as profoundly prophetic of the disorders we are now experiencing.

Culmination in America

Mr. Judge wrote:

> With the culmination of the dark age it was natural . . . that the last vestige of sacrifice should disappear. On the ruins of the altar has arisen the temple of the lower self, the shrine of the personal idea. In Europe individualism is somewhat tem-

pered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—vaguely as yet shadowing the horizon—might have been avoided if the doctrines of the Wisdom-Religion had been also believed in by the founders of the republic. And so, after the sweeping away of the fetters forged by priestly dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by the name. It is the superstition of materialism that bows down to a science which leads only to a negation.

Teachers also Rebel

One of the encouraging signs of the times is the widespread revolt of teachers in colleges and universities against the examination system. They object to regarding grades achieved in examinations as measures of the ability of students and they object to the competitive aspect of this method of testing. Some teachers have lost their jobs by refusing to conform to the examination system. Others give only examinations which require thought and eliminate reliance on memory. Again and again, in the protests against the use of examinations, one hears echoes of what Madame Blavatsky wrote in *The Key to Theosophy* in the last century:

Now "science" teaches that intellect is a result of the mechanical interaction of the brain-stuff; therefore it is only logical that modern education should be almost entirely mechanical—a sort of automatic machine for the fabrication of intellect by the ton. Very little experience of examinations is enough to show that the education they produce is simply a training of the physical memory, and, sooner or later, all your schools will sink to this level. As to any real, sound cultivation of the thinking and reasoning power, it is simply impossible while everything has to be judged by the results as tested by competitive examinations.

Hotbeds of Selfishness

Again, school training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations: "The struggle for existence" and the "survival of the fittest." All through his early life, every man has these driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that "self," the lower, personal animal self, is the end-all, be-all of life. Here you get the source of all the after-misery, crime, and heartless selfishness, which you admit as much as I do. Selfishness, as said over and over again, is the curse of hu-

manity, and the prolific parent of all the evils and crimes of life; and it is your schools which are the hotbeds of such selfishness.

Interdependence Ignored

Writing in *Etc.* for last December, Rachel M. Lauer, a psychologist with the Bureau of Child Guidance of the Board of Education in New York City, verifies this judgment from long experience. Mrs. Lauer said:

> From my observation, the great majority of schools are organized so as to deny the principles of interdependence. . . . Homework is given out with the admonition: "Make sure it's your *own* work." Exams are given with children separated as widely as possible. Punishments are severe for those who either give or receive help. I realize that a purpose of this isolation is to enable the teacher to evaluate and rank her pupils. But every day? And at such a cost?

Similar experience recently led William Glasser, California psychotherapist, to exclaim in desperation: "We should encourage children to cheat, if cheating means helping each other during tests."

Odious Comparison

Continuing, Mrs. Lauer points out that the entire curriculum is infected with competitiveness, leading to egotistical attitudes which are so uniform as to be hardly noticed:

> . . . the concept of man's interdependence needs acknowledgement in the school curriculum. It is true that social science lessons often point out the reciprocity of nations in trading goods, but often the inference is drawn that countries which can produce the widest range of goods for themselves are the "best" countries and that countries which are more dependent are somehow "inferior." History lessons often omit the significance and *essential relationship* between earlier contributions and our present way of life.

Historian's Testimony

This is general background for the fact that impartial history is seldom encountered in either high school or university. Reviewing in the *Saturday Review* (March 2) Robert Leckie's *The Wars of America,* Allan Nevins says that "it has been very difficult to put *lux* and *veritas* courses about our wars into university curricula." The scarcity of truthful accounts of American belligerence has led, he says, to "a great deal of cant and hypocrisy." Calling this book by a Marine Corps veteran "courageous," Nevins comments:

> Americans like to pretend they are a peace-loving people, although the record when honestly examined shows them as martial in temper and prone to spasms of aggression as any other people: the Assyrians, the ancient Israelites, the Romans, and the inhabitants of the Italian city-states. We like to pretend we believe with Benjamin Franklin that there was never a good war or a bad peace, although we have often seemed happiest when at war and most Laodicean in temper when asked to consider a peace.

Urban Crowding, Strife, and Crime

We have little difficulty in identifying the effects of these attitudes, today. As for more direct evidence of the consequences of selfishness, "the prolific parent of all the evils and crimes of life," there is the following from a recent issue of *Time*:

> Barely two centuries have sufficed to bring U.S. cities to a desperate crisis. With seven out of ten Americans now living in cities, the U.S. is the world's largest urban society. The growth of the cities has been so swift that it has spawned some of the nation's deepest and most pressing problems. Throughout the U.S., the big cities are scarred by slums, hobbled by inadequate mass transportation, starved for sufficient finance, torn by racial strife, half-choked by polluted air. . . .

And in a message to Congress, President Johnson recently declared:

> We know [the cost of crime] in dollars. . . . We know the still more widespread cost it exacts from millions in fear; fear that can turn us into a nation of captives . . . fear that can make us afraid to walk the city streets by night or public parks by day.

Educators Frustrated

Reformers cry out indignantly against such terrible conditions—prevailing, let us note, in the richest country in the world—yet teachers who see the relation between attitudes generated in the schools and all these disorders are prevented by public apathy from instituting radical changes in education. This leaves innovation in education to ill-supported and often unstable efforts by men driven almost to desperation, and even here there is often no clear idea of true educational objectives. One sees demonstrated, again and again, the effects of schooling which instructs in selfishness until "it is impossible to eradicate . . . the idea that 'self,' the lower, personal animal self, is the end-all and be-all of life."

"What Have We Done?"

From one of America's greatest educators, Stringfellow Barr—founder, with Scott Buchanan, of the distinguished educational program of St. John's College—comes the poignant recollection of a child who has suffered the mutilations of modern education:

> Observing small children learning to talk, I conclude that they have a stupendous power to listen, to listen with both ears and their whole souls. Some twenty years ago I dined with a young couple whose son, then three or four, was still able to listen in this extraordinary fashion. He sat at table with us and at a certain moment, when his parents were engaged in quick repartee, I watched his head jerking from right to left as he tried to follow a conversation miles beyond his understanding. . . .
>
> These reminiscences must end on a dismal note. The other day I met the boy who had listened with his soul. He is in college now and is using only his eardrums. He expressed to me considerable skepticism about learning to understand. If I may apply to him one of James Thurber's drawings, "All he understands is facts." Some of the facts, he explained to me tolerantly, are not even facts any more, but he has memorized them anyhow, in order to pass his examinations. And, remembering the little boy's intent, sidewise glances as he followed that dimly understood repartee, I cried out in my heart: "My God, my God, what have we done to this boy?"

From Despair to Affirmation

> Alas, this boy's name today is Legion. On our college campuses from coast to coast there are hundreds of thousands of young men and women who, like him, have lost that extraordinary power of listening that enabled them as small children to learn to talk.

This passage by Stringfellow Barr appears in the March *Center Magazine,* issued by the Center for the Study of Democratic Institutions. It reflects realizations which are increasingly voiced by the wise and devoted teachers of the time. There is indeed an awakening going on in America, and a realization that this civilization, if it is to survive, will have to make entirely new beginnings in many areas of the common life.

Religion Without Beliefs?

There is a noticeable integrity of thought in *A Question of Conscience* (Harper & Row, 1967, $6.95), the book in which Charles Davis, once England's leading Catholic theologian, explains why

he felt compelled to leave not only the priesthood but the Church. Quite simply, he found that he could no longer believe the doctrines of the Church, and when he spoke to his co-religionists about his loss of faith, it became clear to him that not many intelligent Catholics still believed, either, but that this seemed a matter of indifference to them. As Prof. Davis says in an early chapter:

> I am forced to the paradoxical conclusion that many Roman Catholics have nothing to say to me, apart from personal sympathy and regret, touched up with a few crude strokes of long-distance psychology. They have nothing to argue about, because they themselves have no definite beliefs about their Church and its distinctive doctrines, no clear grounds on which they base their faith.

Man a "Becoming" Being

Perhaps the most interesting chapter in this book is the one titled "The Change in Man's Self-Understanding," which has practically nothing to do with the Roman Church. Here Prof. Davis shows his comprehensive understanding of the new spirit in psychology, and his grasp of the changes that are taking place, in many fields, in regard to human identity. In this writer's words:

> When we consider man, not just as a substance, but as a subject or conscious self, we find that he exists only in a continuous process of becoming. Man's intelligence begins as mere potentiality. When it has emerged into full activity, it remains an open, restless dynamism, so that man is constantly growing, though indeed with much struggle and effort, in understanding and knowledge. Further, only through a slow maturation does a man achieve a genuinely personal freedom, and even in maturity there is always need to widen the range and strengthen the effectiveness of self-possession and personal decision. In other words, man only slowly becomes truly himself and emerges as a person, not just a thing.

The forces of thought which have brought this general view of man to the modern world are not the forces of institutional religion. Dogmas of religion would naturally resist all such conceptions of man as a self-reliant and growing intelligence. So it seems inevitable that a conscientious man who found himself filled with such thoughts about human beings could no longer stay within the confines of organized religion.